1: Metraux E-5 (1934-1935) 1940
OY2 Easter Islanders OY2

115 lines I hope that he finds here the expression of my gratitude for the enthusiasm with which he imparted to me the sum of his knowledge. In collaborating so completely, he showed much generosity since he was convinced that any bit of information about the past of Easter Island was worth a fortune.

I owe much to Victoria Rapahango, one of the last descendants of the king's family, who checked all my notes and helped me in the reconstruction of ancient techniques. She is, perhaps the last person who perpetuates on Easter Island the traditions of nobility and culture of the old Polynesian aristocracy.

114 The archaeological investigation of the island was undertaken by Dr. Lavachery, who will publish separately the results of his survey of the north coast. Our joint work was carried on in a spirit of harmony that is one of my most pleasant memories of the Expedition. Dr. Drapkin, who was delegated by the Chilean Government to study the problem of leprosy on the island, willingly collaborated with us. He made most of the natural history collections for the Muséum d'histoire naturelle in Paris, studied the demography and the blood groups of the natives, and generously gave medical assistance to the natives.

123 Throughout my stay, from July 1934 to the beginning of January 1935, I tried to live with the natives as intimately as possible. I doubt that a longer visit would have added much to my material. However, I regret that I did not have sufficient time to study the acculturation problems, which I hope will be the aim of a future expedition. Likewise the time was too short to complete a detailed survey of the archaeology of the island. It would be desirable for a

172 group of trained archaeologists to devote an entire year to making plans of the innumerable ruins scattered throughout the island. No new information could be expected from such a survey, but the ruins are unprotected and constantly threatened with destruction by the natives or careless visitors.

127 The published literature on Easter Island is considerable. Most of it has been listed in the excellent catalog of Father Martin Gusinde. I have consulted all the publications mentioned in it and others that have appeared since 1922. I am convinced that no important source has escaped my attention and that the reader will find in this book all the available documentation on the island.

114 A few days after we left Easter Island, it was visited by the Templeton Crocker Expedition. Dr. H. L. Shapiro, Anthropologist of the American Museum of Natural History and a member of that Expedition, studied the physical anthropology of the modern population, and has contributed to this book a chapter on the racial composition of the islanders.

126 All the legends and traditions that I collected were recorded in the Easter Island language. For reasons of economy, only a few examples of native text are published here. The original manuscripts are filed in the Library of Bishop Museum where they are available to students of Polynesian linguistics. These texts are accompanied by vocabularies and by additional chants.

15:Routledge E-5 (1914-1915) 1919
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CHAPTER XV

NATIVE CULTURE IN PRE-CHRISTIAN TIMES

Sources of Information: History, Recent Remains, Living Memory—*Mode of Life:* Habitations, Food, Dress and Ornament—*Social Life:* Divisions, Wars, Marriages, Burial Customs, Social Functions.

It has been seen that any knowledge which exists on the island with regard to the origin of the monuments is of the most vague description, and it is therefore necessary, in the attempt to solve the problem, to rely principally on indirect evidence. It becomes in particular essential to collect all possible information about the present people; not only for its intrinsic anthropological interest, but in order to find if any links connect them with the great builders, or if we must look for an earlier race.

As a first step in the search the scientist naturally turns to the most ancient accounts which he can find describing the island, its inhabitants, and remains; these are not yet two hundred years old. The first European to see it was a Dutch Admiral named Roggeveen, who came upon it on Easter Day, 1722, during his search for another and mysterious island known as Davis or David's Island.[1] He concluded that it was not the place for which he was looking, christened it Easter Island, and went further afield. His ship lay off the north side of the island for a week, but only on one day did landing take place, and one or two of the party have left us short descriptions. There were, they say, no big trees, but it had a rich soil and good climate; there were sugar-cane, bananas, potatoes and figs, and the natives brought them a number of fowls, estimated varyingly from sixty to five hundred.

[1] An island was reported in lat. 27° by an English buccaneer named Davis in 1687. It was, he said, five hundred miles from the coast of Chile, low and sandy, and some twelve leagues to the west of it was seen "a long tract of pretty high land." The description in no way applies to Easter, with which it has sometimes been identified. The probability seems to be that Davis was out of his reckoning, as was by no means unusual in the case of the early mariners, and it has been suggested that the island he saw was Crescent Island, the high ground in the distance being the Gambier group. The latitude of Easter Island is 27° 8′ S., that of Crescent Island is 23° 20′ S.

15:Routledge E-5 (1914-1915) 1919
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For fifty years darkness once more descends on the history of the island. Then, within a period of sixteen years, it was visited by three expeditions, Spanish, English, and French respectively. The Spanish were under the command of Gonzalez.[1] They too were searching for David's Island when, in 1770, they touched at Easter, and they also came to the conclusion that it was not their goal. They took, however, formal possession of it, and named it San Carlos. Their ships lay at anchor in the same place as had those of Roggeveen, the bay on the north coast now called after La Pérouse. From this anchorage three curious hillocks on the northern slope of the great eastern volcano form striking objects (fig. 78); on each of these they planted a cross, and proclaimed the King of Spain with banners flying, beating of drums, and artillery salutes. The natives appear to have thoroughly enjoyed the proceedings, and "confirmed them," according to the solemn statements of the Spaniards, by marking the official document with their own script. This is the first that we hear of a form of native writing. The expedition sent a boat round the island, which made a very creditable map of it.

Four years later Cook cast anchor on the west side in the bay which is known by his name. He was there three days and did not himself explore inland, but his officers did so, including the elder Forster, the botanist of the expedition, and his account of what they saw was published by his son.[2]

In 1780 La Pérouse anchored in the same place, and also sent some of his men inland, who covered partly, but not entirely, the same districts as those of Cook.[3]

As these expeditions were so nearly of the same date, their remarks may fairly be compared and contrasted with those made by Roggeveen half a century earlier. All three give very similar descriptions of the people, their appearance and dwellings, which also resemble the accounts of the Dutch. Cook is very much impressed with the long ears, though La Pérouse does not refer to them. There is the same story of the native powers of ap-

[1] *Voyage of Gonsalez*, p. 27 *seq.*

[2] *A Voyage Towards the South Pole and Round the World*, by James Cook, 1st ed., 4to, 1777, pp. 276–96.
A Voyage Round the World, George Forster, 4to, 1777. Vol. i., pp. 551–602.

[3] *Voyage de La Pérouse autour du Monde*. 4to edn., London, 1799. Vol. i., pp. 319–36.

15:Routledge E-5 (1914-1915) 1919
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532 idols,[1] from which it may be gathered that the great majority were still erect. The figures were, they tell us, all set up on [764] small stones, and burying-places were in front. It is interesting, in view of what we know of the prohibition of smoke near the 784 ahu,[2] to find one of the Spanish writing: "They could not bear us to smoke cigars; they begged our sailors to extinguish them, and they did so. I asked one of them the reason, and he made signs that the smoke went upwards; but I do not know what this meant."[3] Cook's people observed that the natives disliked these burying-places being walked over, but whereas Roggeveen was convinced, whether rightly or wrongly, that the cult of the statues was what we should call "a going concern," Cook, fifty 778 years later, is equally certain that it is a thing of the past; some of the figures are still standing, but some are fallen down, and the inhabitants "do not even trouble to repair the foundations of those which are going to decay." "The giant statues," he says, "are not in my opinion looked upon as idols by the present inhabitants, whatever they may have been in the days of the Dutch." Forster also remarks that "they are so disproportionate to the strength of the nation, it is most reasonable to look upon them as the remains of better times." La Pérouse does not agree with this last sentiment; he admits that at present the monuments are not respected, but he sees no reason why they should not still be made even under existing conditions; he thinks that a hundred people would be sufficient to put one of the statues in place. The objection he sees is that the people have no chief great enough to secure such a memorial. It is unfortunate that the mountain of Rano Raraku is so far removed from both the north and west anchorages, that none of the voyagers discovered it, although Cook's men were very near that from which the crowns were obtained.

● 127 In the nineteenth century we have a few accounts from passing [304] voyagers. Lisiansky, in 1804, found no people with long ears,[4] but in 1825 Beechey in H.M.S. *Blossom* says that there were 532 still a few to be seen. With regard to the statues, the process of

[1] MS. copy in the British Museum of a letter sent by one of the officers of the Spanish ship to a Canon or a Prebendary in Buenos Aires. MSS. 17607 (18). Our attention was drawn to this document by Dr. Corney.
[2] See above, p. 171.
[3] *Voyage of Gonzalez*, p. 126.
[4] *Voyage Round the World in the Ship "Neva,"* Lisiansky, Lond. 1814, p. 58.